لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

NABUWWAT, 1359—NOVEMBER, 1980

EDITOR

M. G. AHMAD

The Ahmadiyya Movement

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, Peace and blessings be upon him, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondent)
NAZIR ISLAH-O-IRSHAD
Sadar Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondent)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

The Review of Religions

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	...	Rs. 15
2.	England & other sterling areas	...	£ 3.
3.	U. S. A. & other doller areas	...	$ 6.00

Notes : Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 25 N.P. for U.K. should be added to the amount of subscription.

CONTENTS

KHILAFAT LIBRARY

1. The Passing Away of a Great Scholar ... 221

2. A Few verses from the Holy Quran ... 223

3. Thus said the Holy Prophet ... 239

4. Glimpses from the Life of Ahma ... 243

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXV November 1980—Nabuwwat, 1359 H.S. No. 10

KHILAFAT LIBRARY

The Passing away of a Great Scholar

It is w th deep regret and profound sorrow that we record the demise of a great vetern and scholar of Ahmadiyyat, **Hazrat Qazi Muhammad Nazir Lyallpuri.** He passed away on 15th September, 1980 at Rabwah. His funeral service was led by Hazrat Mirza Mansoor Ahmad in the precincts of Bahishti Maqbara where he was finally laid to rest.

Hazrat Qazi Muhammad Nazir will always be remembered in the history of Ahmadiyyat as a great scholar, debator, author and above all as a divine who became a beacon of light to hundreds of thousands of young Ahmadis. His works will always stand out in the history of Ahmadiyyat and Islam. Day and night he worked hard in the service of

Islam and Ahmadiyyat and won the respect of all. Scores of people had discussions with him daily on diverse subjects and always found him cheerful.

Hazrat Qazi Sahib was the author of scores of books on various religious subjects. All these books are of outstanding value which contain the key-facts of Islam and Ahmadiyyat. He wrote articles for various magazines of the community, published books and pamphlets which were in great demand, and answered countless questions about Islam and Ahmadiyyat which he received from seekers after truth.

As Chairman of Al-shirkatul Islamia, Rabwah he spared no pains to improve the quality and get up of the works of the Promised Messiah and his successors.

KHILAFAT LIBRARY

Hazrat Qazi Sahib will always be remembered for his untiring work and the treasury of books that he wrote and has left behind. He was affable, polite, extremely sociable and friendly and extraordinarilly hospitable and generous.

May he rest in peace. Amen !

KHILAFAT LIBRARY

A Few Verses from the Holy Quran*—III

الم ـ ذالک الکتاب لا ریب فیه ـ هدی للمتقین الذین یؤمنون
بالغیب و یقیمون الصلوة و مما رزقنهم ینفقون والذین یؤمنون
بما انزل الیك وما انزل من قبلك و بالاخرة هم یوقنون اولئک
علی هدی من ربهم و اولئک هم المفلحون ـ ان الذین کفروا
سواء علیهم أ انذرتهم ام لم تنذرهم لا یؤمنون ـ

I am Allah the All-Knowing. This is the Perfect Book, in that there is no doubt ; it is a guidance for the righteous, who believe in the unseen, observe Prayer, and spend out of whatsoever We have bestowed upon them ; and who believe in that which has been revealed to thee, and in that which was revealed before thee, and have firm faith in that which has been foretold and is yet to come. It is these who are firmly grounded in the guidance that has come from their Lord, and it is these who shall prosper. Those who have disbelieved it is the same whether thou warn them or warn them not, they will not believe. (*2 : 1-7*)

There are two types of trial which a seeker is called upon to endure. One type is imposed by the law : Salat, fasting, pilgrimage, Zakat. For the performance of Salat a worshipper has to lay aside his other concerns and to proceed to the mosque even at the risk of having to incur some loss or prejudice in his affairs. In the severe cold of the winter he has to get up in the latter part of the night. To observe the fast he has to endure hunger and thirst throughout the day. To perform the pilgrimage he has to bear the cost and discomfort of the journey. To pay the Zakat he has to deprive himself of a portion of his earnings. All this is prescribed, is

---

*Continued from the October 1980, issue of the Review of Religions.

Digitized by Khilafat Library Rabwah

meritorious and speeds the worshipper in his progress towards his Maker. But in all this there is a certain flexibility of which he can take advantage and provide a degree of ease for himself. In preparing for the Salat in winter he can wash with warm water. If he is ailing and cannot stand, he can perform the Salat while sitting. During Ramadhan he can have breakfast before the commencement of the fast, or he can provide himself with extra nourishment after the breaking of the fast. In short, he can seek ways of ease, and this may reduce the pace of his spiritual advancement. But in the other type of trial, which descends from heaven he has no choice or room for maneuvre. He has to endure whatever befalls. His steadfastness under trial brings him nearer to Allah.

Both these types of trial are mentioned in the Quran. The first is mentioned in the opening verses of the second chapter, where the righteous are defined as those who believe in God, the unseen ; who, despite distractions of all kinds, revert to the remembrance of God in their Salat and thus raise it up every time it falls down ; who spend out of whatever God has bestowed on them. These are all obligations imposed by law, but they cannot always be discharged to perfection, for one is often distracted and falls into neglect. For instance, the Salat may be performed in a degree of absent—mindedness, in ignorance of its essence and reality. To help a worshipper in his spiritual advancement, he is sometimes subjected to heavenly trials. These are also mentioned in the Quran: We will surely try you with somewhat of fear and loss of wealth and lives and fruits ; then give glad tidings to the steadfast, who, when a misfortune overtakes them do not hunger, and lose heart, but say : Surely, to Allah we belong and to Him shall we return. It is these on whom there are blessiags from their Lord and mercy, and it is these who are rightly guided (2. 156—157). (Al-Hakam, Vol. XII, No. 5, 18 January 1908, p. 3)

In the beginning of the second chapter the announcement that the Quran is guidance for the righteous is the promise of

a bounty, meaning that this Book will prove of benefit to those who are prepared to listen and to eschew vice. This stage of righteousness demands that a seeker should be ready to listen with attention to the truth. The righteousness demanded here calls for effort on the part of the seeker. But when this stage is passed the seeker becomes righteous by nature. Now for him to be righteous does not call for effort, he is by nature eager to do good. He is now secure and is no longer exposed to danger. His struggle against his passions and desires is at an end and he is at peace, secure against all peril. The Holy Prophet has illustrated this by saying: There is a Satan inside everyone. When asked was there a Satan inside him also? He replied: Yes, but my Satan has become Muslim. Thus a seeker is ever at war with Satan, but when he becomes an obedient servant of Allah, all conflict comes to an end. For instance, there is a constant struggle against the desire to show off. It is only Allah's grace that can safeguard a seeker and give him victory. The best course for suppressing the desire to show off is to keep everything secret. Those who do good solely for the purpose of seeking Allah's pleasure, take pains to keep secret all that they do. These are the righteous.

KHILAFAT LIBRARY

The following is a good illustration. A person who was well regarded called publicly for financial assistance and someone presented him with a substantial amount of money. The recipient praised this act of generosity. Shortly after, the donor came back and asked for the money to be returned to him as it belonged to his mother and she was not willing to make the gift. The money was returned but everyone denounced the donor as a hypocrite and liar. In the evening when the donee was alone in his house, the donor came back with the money and handed it over to him, explaining that the donee, by praising him publicly, had deprived the gift of all merit in the sight of Allah and that is why the donor had asked for the money to be returned. He had now come back to make over the money to him in secret and begged him not to mention it to

anyone. The dones was overwhelmed and exclaimed : And now you will continue to be denounced for ever : for everyone knows of the earlier incident and no one will know that you have brought the money back to me.

A righteous one fighting against his own weakness conceals the good that he does, but Allah, the Most High, brings it to light. As a vicious person having done wrong is anxious to conceal it a righteous one is anxious to conceal the good that he does. One truly righteous desires to be screened off from public gaze. Righteousness has many grades, and each calls for effort. This is a period of conflict. For instance, a seeker hears abuse and is incensed, whereas true righteousness calls for serenity : When they come upon anything vain, they pass on with dignity (25 : 73) Sometimes he has to contend against his own lack of persistence in overcoming obstructions. It is a characteristic of righteousness to carry compliance with divine commandments right to the end and not to give up half way out of impatience. (Report of the Annual Conference, 1897, pp. 39-41).

KHILAFAT LIBRARY

The revelation of the Quran itself is a spiritual miracle, the object being that mankind may be informed of the spiritual verities of which it was not aware. The pity is that overlooking its purpose, which is to furnish guidance for the righteous, the Quran is looked upon as a collection of stories and it is carelessly and selfishly waived aside in the manner of the disbelievers of Arabia as being no more than old wives' tales. The Quran was revealed during the period of the advent of the Holy Prophet as a reminder of the spiritual capacities and faculties with which man had been endowed ; now we are witnessing the fulfillment of the prophecy of the Holy Prophet that a time will come when people will read the Quran but it will not penetrate below their gullets. (Report of the Annual Conference, 1897, p. 94).

By revealing the Holy Quran and sending the Holy Prophet, Allah, the Most High, desired to display to the world a grand sign of His mercy : We have sent thee only as a mercy

Digitized by Khilafat Library Rabwah

for the world (21 : 108) ; and the purpose of the Quran was described : This Book is guidance for the righteous. These are unique purposes, without compare. (Al-Hakam, Vol. IX, No. 9, 17 March 1905, p. 6).

KHILAFAT LIBRARY

The object of righteousness is that man, the creature and servant, should be enabled to hold fast to Allah, like wood panelling adheres fast to the wall, so that no space is left in between. There are three types of conduct, one, that of which the quality is certain ; two, that of which the quality is obvious ; and three, that of which the quality is doubtful. A righteous one should carry through that of which the beneficience is certain or obvious and should shun the rest.

Righteousness is the root of all beneficence ;

So long as the root is preserved all is well.

The second half of the verse came as an inspiration. Where righteousness is lacking, that which appears good has no goodness. Allah, the Most High, has defined the purpose of the Quran as : Guidance for the righteous. It guides only those who cling to righteousness. The elementary stage of righteousness for a student of the Quran is that he should discard all ill - will, jealousy and constraint and should approach his task in perfect sincerity with an enlightened mind. (Al-Hakam, Vol. V, No. 32, 31 August 1901, p. 13).

Spurious claimants of sainthood have introduced many innovations in Islam. Some of them make a habit of repeating Hindu slogans and formulas which they consider sacred. My brother was fond of physical exercise. Once a wrestler visited him and on departing confined a formula to him assuring him that one repetition of it in the morning would enable him to dispense with the Salat and all other forms of worship for the rest of the day. Such people denigrate the Word of God, which promises guidance for the righteous, and forsaking it run after trash. Faith is fostered by obedience to God and trust in Him. (Al-Hakam, Vol. XI, No. 28, 10 August 1907, p. 4).

The Quran enjoins righteousness and this is its purpose. Without righteousness the Salat is a vain exercise and can be-

come the key to hell ; as Sa'adi has said : The Salat that is performed at length to impress the beholders, is a key to the gate of hell. (Al-Hakam, Vol. VII, No. 14, 17 April 1903, p. 1)

Righteousness and purity are the root of all virtue. Faith is born of these and is watered by them, and they are effective in suppressing all kinds of passion. (Al-Badar, Vol. I, No. 7, 1 December 1902, p. 50).

KHILAFAT LIBRARY

All good proceeds from righteousness. The Quran enjoins it at the outset: Thee alone do we worship and Thee alone do we beseech for help ; is also righteousness. A person strives and out of respect for the Divine does not attribute the effort to himself but deems it as bestowed by Allah's favour and supplicates Him for further favour. The second chapter also begins with : This Book is guidance for the righteous. The Salat, Fasting, Zakat, find acceptance only if the worshipper is righteous. Allah than removes all temptation to sin. A single person is provided with a mate, a sick one is furnished medicine ; all needs are filled. Allah provides in a manner of which His creature has no concept. (Al-Badar, Vol. I, No. 7, 12 December 1902, p. 51).

The Quran points out that the root of all spiritual knowledge and of every type of good is righteousness. God charges Himself with providing for a righteous one and bestows His favours upon him in wondrous fashion. The Quran has proclaimed at the outset : This Book is guidance for the righteous. Righteousness is thus an essential requirement for the comprehension of the Quran and for deriving guidance from it. (Al-Hakam Vol. XI, No. 3, 24 January 1907, pp. 6-7).

Hold fast to righteousness ; it is the root of all good. It means eschewing every least aspect of sinfulness, and keeping aloof even from that which is of doubtful virtue. (Al-Hakam, Vol. V, No. 29, 10 August 1901, p. 3).

Righteousness demontrates its effectiveness in this very life. It is not a mere promise. It is fulfilment. As poison and its

antidote prove their quality, righteousness also proves itself. (Al-Hakam, Vol. V, No. 29, 10 August 1901, p 4).

The four great Imams of Jurisprudence were a source of blessings on account of their high spirituality. This was the consequence of their righteousness. They were truly righteous and were inspired by the fear of God's displeasure. Their hearts had nothing in common with the seeker of the world.

Bear in mind, righteousness is to be highly esteemed. All wonders ensue from righteousness, but even if there are no wonders righteousness entails greatness. Through righteousness a person can discard his self for the love of God, the Most High. This is the climax of righteousness. As has been said : So much did I polish the crystal, that there was no more any crystal. This is the essence of unity, which has been misinterpreted in so many ways. It is neither faith nor righteousness that a weak, helpless creature should claim to be God. The truth is that righteousness and the fear of God are essential requirements of high morals and self-purification, and these are lacking in most people. (Al-Hakam, Vol. V, No. 35, 24 September 1901, pp. 2-3).

KHILAFAT LIBRARY

Righteousness is the quality that bestows honour upon man. (Al-Hakam, Vol. VI, No. 33, 17 September 1902, p. 15).

A person who eschews every vice out of fear of Allah, the Most High and out of the desire to please Him is accounted righteous. Allah has promised : Allah will provide a way out of his difficulties for one who is righteous (65 : 3). People contrive all sorts of excuses for abandoning the ways of righteousness. Some say they cannot carry on business without making false statements, for they allege they are not believed if they tell the truth. Some say there is no escape from paying and receiving interest. How can such people be accounted righteous ? Allah has promised that He will prepare a way out of his difficulties for a righteous one, and will provides for him whence he expects not. He says he would provide for those

who follow His Book from above and from below (5 : 67). He says : In heaven is your sustenance (51 : 23), meaning your sustenance does not depend upon your own efforts, labours and projects but is provided from above. People pay no heed to these divine promises and do not cultivate righteousness He who neglects righteousness falls a prey to sin and encounters a host of difficulties. (Al-Badar, Vol. III, No. 25, 1 July 1904, p 5)

The Holy Prophet has said that God challenges him who opposes a person acceptable to God. Consider then how high is the rank of a righteous one, for opposition to such a one counts as opposition to God. How much would God help and assist a righteous person. Man is a prey to many afflications, but the righteous are safeguarded. Even their associates are shielded. There is no limit to affliction, internal and external. He who is inside the citadel of righteousness is secure; he who is outside is in a jungle full of wild beasts. (Report of the Annual Conference, 1897, pp. 35—36).

KHILAFAT LIBRARY

Allah has ordained that the righteous should enjoy both kinds of delights, those of ease and those of hardship, so that their moral qualities pertaining to both may be developed. It is obvious that some moral qualities come into play in prosperity and others in adversity. The Holy Prophet passed through both conditions and displayed at the highest level qualities appropriate to each. No other Prophet could, therefore, set an example as rich and varied as that of the Holy Prophet. (Report of the Annual Conference, 1897, p. 37).

The assurance of the angels to the steadfast in faith : We are your friends in this life and in the Hereafter (41 : 3); is a refutation of those who deny the possibility of revelation in this life. It is a divine bounty that the righteous hold communion with the angels in this life. The Hereafter is accepted on faith, but the righteous are vouchsafed experience of it in this life. They meet God in this life, they see Him, He speaks to them. One who has no such experience is in evil case. A saint has a said a person who has not the experience of a single true dream is in peril. The Quran describes such experience

as a characteristic of a believer ; he who has no such experience lacks righteousness. We should all pray that we should comply with this test, and may be vouchsafed the experience of true dreams, visions, inspiration and revelation. (Report of the Annual Conference, 1897, pp. 37—38).

KHILAFAT LIBRARY

A believer is accounted worthy, as he believes in that which is unseen on the basis of probability. The Quran has defined the righteous as : Those who believe in the unseen ; as the companions of the Holy Prophet believed in him without demanding proof or asking for a sign. Thereafter Signs came like plentiful rain, and miracle followed upon miracle, but the companions did not demand miracles as proof. Had they waited for miracles as proof before believing, they would not have ranked any higher than the common run of people. Those who demanded Signs drew upon themselves the displeasure of Allah ; their end was not good and most of them died unbelieving. All scriptures bear witness that no people has prospered through demanding Signs, and those who demanded Signs their end was ruin. Jesus is reported as having said : This wicked generation seeketh after Signs, but no Sign shall be given it except the Sign of the Prophet Jonas. It may be asked how can one distinguish between truth and falsehood without any sign, for in accepting one as true without a Sign, one runs the risk of deception ? The answer is that faith is accounted meritorious by Allah if it is declared before the witnessing of a Sign. For distinguishing truth from falsehood, it is enough if there are certain probabilities indicating truth, and these are of greater weight than those indicating the contrary. For instance Hazrat Abu Bakr (may Allah be pleased with him) believed in the Holy Prophet without demanding a Sign. When asked why did he believe, he replied : I have known Muhammad to be a truthful man. He has never uttered a lie against man. It is not to be thought of that he would forge a lie against Allah. Thus every one of the companions had believed because of some moral quality of the Holy Prophet or some excellence of his doctrine or teaching which the penetrating intelligence

of the companion determind was a sufficient basis of the truth of his claim. None of them had demanded a Sign. It was sufficient discrimination in their sight that the Holy Prophet stood on a pinnacle of righteouness, or that he put forth his claim with great courage and steadfastness, or that his teaching was cleaner and purer than all other teachings and was a bright shining light; or that the Holy Prophet stood higher than everyone else in respect of his moral qualites; or that he was inspired with a great passion for Allah; or that his countenance was lit up with the light of truth. From these and such other indications they concluded that he was a righteous man of God. Let no one imagine that no miracles proceeded from the Holy Prophet. There miracles galore, far in excess of these shown by all the other Prophets together. But it has ever been the way of God that in the begining the Signs are not too manifest so that the truth of the righteous and the falsehood of the unrighteous may be revealed. That is a period of testing, and no brilliant Sign appears. Then once a group of pure hearted ones have affirmed their faith through their clear vision and insight and only the common run of the multitude are left, then Signs are shown more plentifully to put the matter beyond doubt and to seal the doom of the recalcitradt. But these Signs benefit only those who have already believed, and few of the others believe at that stage. Repeated denials harden their hearts and it is difficult for them to reverse their stand. Their end is ruin.

KHILAFAT LIBRARY

I heartily desire and I pray that you may grasp the truth that for faith to be established it is essential that the unseen should be believed in. For once the reality is openly established or a greater part of it becomes clear it is no longer a matter of faith to acknowledge its truth. For instance this being the time of day, were I to say that I believe it is daytime and not night, what merit would that declaration have, and in what respect would it put me ahead of others? The first requisite of an intelligent person is that he should grasp this blessed distinction relating to faith. All those who have

Digitized by Khilafat Library Rabwah

opposed the Prophets throughout human history were people who, failing to recognize the essence of faith, laboured under the delusion that till the truth of the Prophets and their teachings was established like other concrete matters, it would not be wise to adhere to them. They did not reflect that accepting a demonstrable proposition is not a matter of faith. Like a principle of engineering or a mathematical equation it is a piece of knowledge and not a matter of faith. This is what stood in the way of Abu Jahal and Abu Lahab believing in the Holy Prophet at the outset. Then after they had become firm in their opposition and sign after sign appeared in support of the Holy Prophet's claim they found acceptance was harder than death. In short to recognize and accept the truth of a righteous claimant by the exercise of clear penetrating judgement is part of good fortune and demanding signs and proof is an ill omened way followed by the unfortunate, which has converted millions into the fuel of hell. Allah changes not His way. He accounts as faith the acceptance only of those who are not obstinate in their denial and observing *Prima Facie* indications of the truth of a claimant are inclined towards acceptance and find evidence of his truth in his talk, in adherence to truth, in his steadfastness and in his countenance. Blessed are those who are gifted with the faculty of distinguishing between the true and the false. (Ayeena-i-Kamalat-i-Islam, pp. 336-339)

As a righteous one does not at the very first step experience visions and revelations and manifestations of the divine? he is at that stage in need of faith in the unseen. Such faith requires some effort, for faith has to be based on probabilities, which is a position between doubt and certainty. But some do not attain even to this stage. They are the atheistically inclined. They observe the indications and signs of nature but are not convinced of the existence of God and do not believe in Him. But a righteous one believes in God and has faith in Him. As Allah, the Most High, has affirmed: They believe in God, the unseen. Do imagine that is a low stage, and that who step forth beyond the limit of reason are the great strivers who

rank high. This first stage of a righteous one is of great value in the sight of Allah.

The Holy Prophet once enquired of the Companions : Do you know whose faith ranks highest? They replied : Yours. The Prophet said : How can that be I meet Gabriel evey day, and observe the Signs of Allah, all the time. They said : Then is it our faith ? The Prophet said : You too witness the Signs of Allah continuosly ; and added : Wonderful is the faith of those who will come centuries after me. They will not witness any of the Signs that you see and will yet believe.

If a righteous one should die in that first stage of faith, Allah, of His grace, admits him to the same company and counts him among those who have been recipients of revelation, though he has not experienced these delights, and yet he shows such strength that he not only has faith in Allah, but proves his faith by his conduct. He strivss continuously to raise up the Salat.

KHILAFAT LIBRARY

In this stage of righteousness doubts and distractions assail the mind of the worshipper while he is engaged in Salat and divert his attention but he does not give up the Salat and does not become weary, nor is discouraged. Some there are who give up after a short while. But the righteous one does not give up. The Salat falls down and he raises it up, time after time. The righteous one passes through two stages : the stage of trial and the stage of being chosen. The stage of trial is designed so that the worshipper may recognize his real worth and capacity and it may be demonstrated who believes in Allah with perfect sincerity. He is sometimes distracted by doubts and strange fancies ; he may even entertain doubts and suspicions concerning the Divine. But a faithful believer should not be discouraged or lose heart he should ever step forward.

Satan is never satisfied until he induces a denial of Allah, the Most High, and a rejection of the Holy Prophet. He raises doubt after doubt. Millions succumb to these doubts,

Digitized by Khilafat Library Rabwah

saying: I may yield this time and shall see later; and thus work their own ruin. Though man knows not whether he will survive to draw the next breath but Satan beguiles him with false hopes and leads him up the slippery garden path. This is the first lesson of Satan. But the righteous one is brave and is granted the fortitude to fight every while of Satan. That is why it is said that the righteous ones raise up the Salat, that is to say, they are not disheartened by their initial lack of zeal and eagerness, and constantly raise ug the Salat each time it falls down, till all fancies and distractions are banished, Satan is defeated and the worshipper emerges victorious. This stage is not one of sloth for the righteous one, but is one of struggle and striving in the field. He must fight all distractions manfully. (Al-Hakam, Vol V, No. 6, 17 February 1901. pp. 1-2)

This stage of righteousness calls for effort. That is why it is said of the righteous: They believe in the unseen. Believing in the unseen, in contrast with accepting something as the result of observation, requires a species of effort. When the righteous one progresses beyond this stage and becomes *Saleh*, then that which was unseen ceases to be so. A stream issues from his heart which establishes communion between him and God. He then perceives God and His love for himself by dint of his spiritual vision. We are warned: He who continues blind in this life will be blind in the Hereafter (17 : 73). This means that unless a person develops spiritual vision in this life, he will never behold the countenenace of Allah. The righteous one is, therefore, earnest in seeking the means of strengthening his spiritual vision. He is blind in the beginning. Through his efforts at purification he wins through to sight, and when that happens and he becomes *saleh* the stage of belief in the unseen is finished. The Holy Prophet was granted a vision of heaven and hell. What a righteous one believes in as the unseen, the Holy Prophet was shown as a reality. Though the righteous one starts as blind and is called upoh to put forth effort, when he becomes *saleh* he becomes secure and his soul is at rest. Thus the characteristic of a righteous one i sthat

believing in the unseen he continues to struggle forward out of his sincerity and is rewarded with success.

Another characteristic of a righteous one is that he raises up the Salat. This also indicates the need of effort. When he starts the Salat, he is assailed by a host of distractions which cause the Salat, as it were, to fall down. It is his business to raise it up again. The moment he pronounces the first Allah-o-Akbar, his struggle begins. He fights for concentration and seeks to find interest in the Salat, but it keeps falling down. He struggles on in desperation He supplicates repeatedly : Thee alone do we worship and Thee alone do we beseech for help. He begs to be guided along the straight path which should help him to raise up the Salat. He is like a helpless child who cries and calls for help and bewails that he is being pulled down to earth (7 : 177). This is the struggle of the righteous one against his self for which he is rewarded.

Some people are anxious to be rid of all distractions in the Salat at a stroke, while : They raise up the Salat ; indicates a different process. Shaikh Abdul Qadir Gilani (Allah's mercy be on him) has said : Reward is bestowed so long as there is a struggle. When the struggle comes to an end, reward stops. This means that Salat, fasting, etc., have the quality of action, so long as one has to struggle against intervening distractions. But in the next stage, when the righteous one has become *saleh*, they acquire a higher quality and cease to be actions deserving reward. The question is raised : May they, then, be dispenesed with as no longer obligatory ? The answer is they are no longer actions attracting reward because they have acquired the character of bounties. In that stage Salat becomes sustenance for the soul and a delight. It is paradise in itself.

KHILAFAT LIBRARY

While there is struggle there is reward ; when struggle ceases reward stops as the seeker has arrived. He has come to terms with his self. That which he previously performed as action has now become his nature. There is no duality ; the

two cannot be separated. One cannot exist without the other. This condition is the result of the struggle ; it is the goal for which the struggle was waged. The means has become the object. It cannot be dispensed with, because without it all is vain.

KHILAFAT LIBRARY

Another character of a righteous one is that he spends out of that which Allah has bestowed on him. This is still his stage of belief in the unseen. Out of that which he has received he spends a portion. If he had the vision of reality he would know that all belongs to Allah and that nothing is his. But in the stage in which he is this screening of his vision is inherent. He spends a portion out of that which God has bestowed on him. In his last illness the Holy Prophet enquired of Ayesha whether there was any cash in the house. He was told there was one dinar. He directed that it should be bestowed in charity, as holding back anything was not compatible with the concept of unity. The stage which the Holy Prophet had reached was not governed by "*out of that*' which has been bestowed on him" He who spends a portion is still blind. That is a characteristic of the first stage of righteousness which is the stage of struggle with self. Struggling with self the righteous one spends a part and retains a part. The Holy Prophet rendered all to God.

The Quran guides and instructs man through all stages of progress. The first stage is of righteousness, which is the stage of effort and struggle. It is a stage of full of peril. The seeker is surrounded, as it were, by armed opponents, whom he tries to repel with arms. If he vanquishes them he is secure, but if he yields he is ruined. In the matter of spending he is not called upon to spend his all. He has not yet acquired the capacity of a Prophet, that like the Holy Prophet he may render back to Allah all that Allah has bestowed upon him. He is called upon to render a portion, so that gaining experience he may become ready to advance. That which has been bestowed is not confined to money. It comprises everything ! Knowledge, wisdom, skill, capacity all are bounties bestowed by Allah ;

and of these he is required to spend. His progress is to be stage by stage. If as the gospel does he had been asked at the outest to turn the left cheek when the right is smitten, or to render his all, the Muslims too, like the Christians, would have been found wanting in consequence of the impracticability of the injunction. The Quran in accord with the requirements of human nature seeks to guide stage by stage. The teaching of the gospel requires a child to master an advanced course on his first day in school. God is All-Wise. His wisdom has decreed that progress should be achieved in stages. (Report of the Annual Conference, 1897, pp. 44-47).

The purpose of the Quran is to instruct in righteousness so that tne object of the guidance contained in it may be achieved. In these verses three aspects of righteousness have been set out. First, those who believe in the unseen ; second, and raise up the Salat ; and third, spend out of that which We have bestowed upon them.

KHILAFAT LIBRARY

Now, people read the Quran, but like a parrot, without understanding. If there is any emphasis, it is on good recitation and correct prounciation. It is good recite the Quran in an agreeable manner. The purpose of reading the Quran, however, is that the reader may penetrate to its meaning and being instructed in its verities and its wisdom should carry out an inner revolution. Bear in mind that the Quran expounds a true and wonderful philosophy. It sets forth a system which must be comprehended. To achieve the purpose of the study of the Quran, the system and sequence of the Quran must receive due attention. (Al-Hakam, Vol. V, No. 12, 31 March 1901, p. 3).

Eng i Ch. Mohammad Zafrulla Khan.

Thus said the Holy Prophet

On Generosity and Spending in a Good Cause trusting in Allah

Allah, the Exalted, has said :

1. Whatever you spend, He will foster it. (34 : 40)

2. Whatever of your pure wealth you spend in the cause of Allah, and undoubtedly you spend it to seek the favour of Allah, its benefit accrues to yourselves. Whatever of your pure wealth you spend, it will be paid back to you in full and you will not be wronged (2. 273).

KHILAFAT LIBRARY

3. Whatever of your pure wealth you spend, Allah has full knowledge thereof (2. 274).

1. Ibn Mas'ud relates that the Holy Prophet said : Only two persons are worthy of being envied ; person upon whom Allah bestows riches and gives him the power to spend in a righteous cause ; and a person upon whom Allah bestows wisdom by which he judges and which he teaches (Bokhari and Muslim).

2. Ibn Mas'ud relates that the Holy Prophet asked : Which of you loves the property of his heir more than his own property ? He was told : Messenger of Allah, there is not one of us but loves his own property better. He said : His property is that which he has sent forward ; that which he holds back belongs to his heir (Bokhari).

3. Adiyy ibn Hatim relates that he heard the Holy Prophet say : Shield yourselves against the Fire, even if it be by giving away half a date in charity (Bokhari and Muslim). Another version is that the Holy Prophet said : There is not one of you but that his Lord will speak to him without the intervention of an interpreter. He will look to his right and will behold

Digitized by Khilafat Library Rabwah

only his deeds and will look to his left and see only his deeds. He will look in front and will only see the Fire close to his face. Then shield yourselves against the Fire, even if it be by giving away half a date in charity, and if even that should be lacking, by saying a good word.

4. Jabir relates the Holy Prophet never said no to anyone who asked him for anything (Bokhari and Muslim).

5. Abu Hurairah relates that the Holy Prophet said: Everyday that rises two angels decend, one of them saying: Allah, bestow increase upon the spiender and the other saying: Allah, ruin the miser (Bokhari and Muslim).

6. Abu Hurairah relates that the Holy Prophet said: Allah, the Exalted, says: Spend, son of Adam, you will also be spent upon (Bokhari and Muslim).

KHILAFAT LIBRARY

7. Abdullah ibn Amr ibn 'As relates that a man asked the Holy Prophet. What Islam is best? He answered: To feed people and to greet everyone with the greeting of peace whether you know them or not (Bokhari and Muslim).

8. Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: There are forty types of virtue (the highest of them being the loan of a she-camel yielding milk) whichever of them is practised in the hope of its reward and relying on its promise would lead its practitioner to Paradise (Bokhari).

9. Abu Umamah relates that the Holy Prophet said: Son of Adam, if you were to spend that which is spare it would be the better for you, and if you hold it back it would be the worse for you. You will not be blamed for keeping that which you need. Begin spending upon those who are dependent upon you (Tirmidhi). The upper hand is better than the lower (Muslim).

10. Anas relates that whenever in Islam a person asked the Holy Prophet anything he gave it to him. A man came to him and he gave him a flock of sheep scattered over a valley. When he returned to his people he said to them: O my people, accept Islam for Muhammad bestows on a scale

that leaves no fear of poverty. Even when a person became a Muslim out of a worldly motive, in a short while Islam became dearer to him than the world and all in it (Muslim).

11. Umar relates that the Holy Prophet distributed some property and I said to him: Messenger of Allah, the others were more deserving than these. He said they have given me a choice. Either they should ask me openly and I would give them, or they might charge me with miserliness and I am not a miser (Muslim).

KHILAFAT LIBRARY

12. Jubair ibn Mut'im relates that while he walked with the Holy Prophet during his return from Hunain some rustics caught hold of him and began asking him for a portion of the spoils. They pushed him under a tree and someone snatched away his cloak. The Holy Prophet came to a halt and said: Restore my cloak to me; had I at my disposal bounties of the number of the leaves of this thorny tree I would have distributed all of them among you and you would not have found me a miser, or a liar, or a coward (Bokhari).

13. Abu Hurairah relates that the Holy Prophet said: Wealth is not diminished by charity; Allah augments the honour of one who forgives, and one serves another for the sake of Allah but Allah exalts him in rank (Muslim).

14. Amr ibn Sa'ad Anmari relates that he heard the Holy Prophet say: Three things I can guarantee, and remember well what I am going to tell you: No one's wealth is diminished by charity; Allah augments the honour of him who endures a wrong steadfastly; and no one starts begging but Allah inflicts poverty upon him. He also said: Remember well what I am going to tell you: The world is made up of four kinds of people: One, a person upon whom Allah bestows wealth and knowledge and he minds his duty to his Lord in respect of them, strengthens the ties of kinship and acknowledges the rights of Allah in them. Such a one is in the best position. Two, a person upon whom Allah bestows knowledge but no wealth and he is sincere and says: Had I possessed wealth

I would have acted like the other one; that is his resolve. His reward is the same as that of the other. Three, a person upon whom Allah bestows wealth but no knowledge and he squanders his wealth ignorantly, does not mind his duty to his Lord in respect of it, does not discharge the obligations of kinship and does not acknowledge the rights of Allah in it. Such a one is in the worst position. Four, a person upon whom Allah bestows neither wealth nor knowledge and he says: Had I possessed wealth I would have acted like this one. This is his resolve. They are both equal in sinfulness (Tirmidhi).

15. Ayesha relates that they slaughtered a goat and distributed most of its meat. Then the Holy Prophet asked: Is any of it left? She answered: Nothting is left of it except a shank. He said: All of it is saved except the shank (Tirmidhi).

KHILAFAT LIBRARY

16. Asma'bint Abu Bakr relates that the Holy Prophet said to her: Do not hold back, else Allah will hold back from you. Another version is: Spend and do not accummulate, and not keep back what is spare, else Allah will hold back from you (Bokhari and Muslim).

17. Abu Hurairah relates that he heard the Holy Prophet say: The case of a miser and a generous one is like that of two persons who are clad in steel armour from their breasts up to their collar bones. When the generous one spends, his armour expands till it covers his fingers and his toes. When the miser makes up his mind to spend something every ring of the armour sinks into his flesh. He tries to loosen it but it is not loosend (Bokhari and Muslim).

18. Abu Hurairah relates that the Holy Prophet said: If a person gives away in charity to the value of even a date out of his lawful earning (and Allah accepts only that which is pure) Allah accepts it with His right hand and fosters it for him, as one of you tends a foal, till it becomes like a mountain (Bokhari and Muslim).

19. Abu Hurairah relates that the Holy Prophet said: While a man was walking through a barren tract of land he heard a voice proceeding from a cloud saying: water the garden of So and So. Thereupon the cloud advanced in a certain direction and rained its water over a rocky piece of land. The streamlets flowed into a large channel. This man followed the channel till it encircled a garden and he saw the owner of the garden standing in its midst working with his spade spreading the water. He asked him: Servant of Allah, what is your name? He told him his name, which was the same that he had heard from the cloud. The owner of the garden then asked him: Servant of Allah, why did you ask me my name? He answerd: I heard a voice from the cloud from which this water has come, saying: Water the garden of So and So; and I would like to know what do you do with it. He said: Now that you ask me I will tell you. I estimate the produce of the, garden then give away one third in charity, use one third for my family and self and restore one third to the garden (Muslim).

KHILAFAT LIBRARY

Glimpses from The Life of Ahmad*

KHILAFAT LIBRARY

(V)

The traditions, reproduced below, are taken from the book 'Seeratul Mehdi' by the Late Hazrat Mirza Bashir Ahmad, Son of The Promised Messiah peace and blessings of God be on him.

English rendering by: Mirza Majeed Ahmad

Readers are requested to send us their comments. (Editor)

91. Dr. Mir Mohammad Ismail related to me that once Mian Mahmood (Khalifatul Masih II) when young was trying to catch house-sparrows by shutting the doors of the hall of the house. The Promised Messiah saw him and said: Mian! one should not catch domestic birds. One who does not possess the quality of mercy does not possess faith.

---

92. Mirza Sultan Ahmad** related to me through Maulvi Rahim Bukhsh that the Promised Messiah fell from a window and injured his right arm which remained weak throughout his life. My Mother explained that a stool overturned while he was alighting from a window. His arm was fractured and it did not heal properly with effect that it remained weak throughout his life. He could take a morsal but could not lift a glass of water to the level of his mouth. I state that even in prayers he had to support his right arm with his left one.

---

93. Mirza Sultan Ahmad related to me through Maulvi Rahim Bukhsh that three books: The Holy Quran, Masnavi Roomi and Dallaill ul Khair were in constant use of the Promised Messiah. He used to read the Quran frequently and take notes.

---

94. Mirza Sultan Ahmad related to me through Maulvi Rahim Bukhsh that father (the Promised Messiah) showed

---

*Continued from the issue of October, 1980 of the Review of Religions.

**Eldest son of the Promised Messiah.

complete obedience to grandfather. He was averse to meeting Government officials but met them if grandfather told him to do so.

---

95. Mirza Sultan Ahmad related through Maulvi Rahim Bukhsh that father (the Promised Messiah) had a sister who saw visions. Our grandfather was of the opinion that she was mentally deranged. Later on he changed his views when she saw in a vision that an old man with flowing white beard gave her an amulate; when she woke up a piece of Indian papyrus leaf with verses of the Holy Quran was in her hand. Then on another occasion she dreamt that she was wading in a river and woke up crying "water water." Her legs were found wet with water and with traces of fresh wet river sand on them. Later grandfather admitted that such incidents had no relationship with mental illness.

KHILAFAT LIBRARY

96. Maulvi Sher Ali related to me that his uncle Maulvi Sher Muhammad told him that in the beginning the Promised Messiah occasionally paid visits to the religious lectures of Maulvi Noor-ud-Din (Khalifatul Masih I). Once while he was explaining the seeing of angels during the Battle of Badar the Promised Messiah intervened saying that there was no need of any interpretation. It was possible that others might have seen them along with the Holy Prophet.

---

97. Maulvi Sher Ali related to me that Mirza Sultan Ahmad told him that when he appeared for the examination for the post of Assistant Commissioner he wrote to the Promised Messiah to pray for his success. He did not entertain his letter saying that he always requests prayers for worldly gains only. Later he told another person that God anyway revealed to him that he would be successful in the examination. The gentleman informed him beforehand and he passed the examination.

---

98. Mirza Sultan Ahmad related through Maulvi Rahim

Bukhsh that once Raja Teja Singh of Batala fell ill; when every treatment faild he approached grandfather (Promised Messiah's father) for treatment. By the grace of God he was cured. He offered him a large sum of money, a robe and two villages but grandfather refused to accept them saying that to receive payment for treatment would be a matter of disgrace for him and his family.

KHILAFAT LIBRARY

99. Mirza Sultan Ahmad related through Maulvi Rahim Bukhsh that his grandfather (Promised Messiah's father) had a great sense of self respect. Once he paid a visit to the Deputy Commissioner, who in passing inquired from him the distance between Qadian and Gurdaspur. Grandfather felt insulted and replied haughtily that he was not a postman and rose to leave. The Deputy Commissioner calmed him down. Grandfather said: He comes to discuss with him matters of importance while he starts talking about matters which were not his business such information could be easily obtained from a postman.

---

100. Munshi Atta Mohammad related to me that Qazi Naimat Ullah of Batala, a close friend of his used to preach him about the claim of the Promised Messiah but he did not pay much attention to it. Once in desperation he told him that he would accept him provided the Promised Messiah prayed for the birth of a handsome and prosperous son as he was still issueless. In his letter to the Promised Messiah he also made a condition that the son should be born out of his three wives to the one he preferred. He also stated in his letter that inspite of his marrying thrice he still remained issueless after so many years. He wanted his eldest wife to bear him a son.

He received a reply from the Promised Messiah in the handwriting of Maulvi Abdul Karim saying that in answer to his prayers a son having the desired qualities shall be born to his eldest wife provided he did penance in the manner of prophet Zakria. Maulvi Fateh Din, an Ahmadi, explained to him that it meant that he should leave all bad habits and cultivate the

Digitized by Khilafat Library Rabwah

good ones. Formerly he used to drink, take bribes, and never prayed. He stopped drinking and taking bribe and started to say his prayers regularly. Five months later his eldest wife told him with tears streaming down her face that she had stopped her periods and most certainly had entered the monopause stage and thus had totally lost hope of bearing him a son. She was examined and was found pregnant. The midwife who had been seeing her was surprised as she has given her up as barren. He himself was wonder-struck and announced among his relatives and friends that they should bear witness that a son would be born to him. On his birth he and many of his relatives and friends who had been informed of the prophecy of the Promised Messiah went to Qadian and took the oath of allegiance.

---

101. Maulvi Sher Ali related to me that during the law suit of Martin Clark Maulvi Fazal Din was engaged as attorney for the Promised Messiah. When Maulvi Muhammad Hussain, a staunch antagonist of the Promised Messiah was giving his evidence against him his attorney requested his permission to put questions regarding his lineage. The Promised Messiah strictly forbade him saying لا يحب الله الجهر بالسوء. Later Maulvi Fazal Din expressed astonishment at the fine sense of decorum that he forbade him to question on those lines even his arch enemy in a murder case. He would have used it as a lever to weaken his evidence. I state that the Promised Messiah never wanted even his enemies to be belittled at his hands. He only retold what was revealed to him. They were signs of God and not the outcome of personal enmity or vendetta.

---

102. Maulvi Sher Ali related to me that when Maulvi Muhammad Husain Batalvi appeared as a witness in the murder case against the Promised Messiah he found him seated in the court of Judge Douglas. Out of enmity he demanded to be provided with a chair too. Judge Douglas refused saying that he did not have his name on the list of those entitled to chairs by the court. When Maulvi Muhammad Hussain insisted stating his position as the leader of Ahle-Hadith sect in India

Judge Douglas rebuffed him.

I state that Maulvi Muhammad Hussain at that moment must have recalled his boast that it was he who had exalted him (the Promised Messiah) and he too would cause his downfall ; and on the other hand God's revelation and promise to the Promised Messiah : "I shall debase him who intends to disgrace you".

KHILAFAT LIBRARY

103. I state that the Promised Messiah kept a keen eye on the spiritual and moral state of his flock. Whenever he found some weakness in an individual ; instead of reproaching or admonishing him in public, he used to give a general talk on the subject matter and repeat it on many occasions. He was very concerned about the spiritual and moral advancement of his followers and prayed a lot to this end. He used to say that a father who tries to correct every move of his child and harries it on every step is in reality committing a subtle form of idolatory. He is trying to play God to his child. He thinks himself to be the author of righteousness and iniquity in his ward. It is in the hands of God. One should seek His help and guidance. He believed in looking after the root cause and was of the view that if the root was sound the plant would grow healthy. He used to say : faith is the root. If one takes care of faith actions will take care of themselves. A pure heart will sport pure actions.

Once a man complained that clean-shaven persons have access to him. He retorted that they were worried about beards while he was concerned about their faith and their hearts. If one believes in him and was convinced that he was from God, and notices that he wears beard, he too would keep it.

He laid great stress on the cultivation of the qualities of love, compassion, hospitality, forbearence, commradeship and service to mankind. He despised pride, cruelty and severity. loved austerity and shunned luxurey.

104. I state that when the news of the martyrdom of Maulvi Abdul Latif in Afghanistan reached the Promised Messiah he was extremely grieved but also very happy. Grieved at the loss of a true friend and happy that he showed supreme steadfastness in faith and preferred death to apostasy.

---

105. Mian Abdullah Sanuri related to me that the Promised Messiah said he loves those who lead a simple life.

106, Mian Abdullah Sanuri related to me that the Promised Messiah used to say :

God's will should be held supreme.

KHILAFAT LIBRARY

---

107. Mian Abdullah Sanuri related to me that the Promised Messiah loved beauty in everything. He said :

God is beautiful and loves beauty.

---

108. Mian Abdullah Sanuri related to me that the Promised Messiah said that generally Muslims have great abhorance for swine. It had beome ingrained in their nature. The philosophy behind it was that God wants to show man that if a person truly desires he can develop the same aversion to all things prohibited in religion.

---

109. Shiekh Yaqub Ali related that while the Promised Messiah was performing ablution in a mosque near Lahore Railway Station Lekh Ram came to see him. He greeted him but the Promised Messiah did not return his greetings. Thinking that probably he had not seen him he went over to his other side and repeated his greetings but he again ignored him. Someone, from amongst the Company remined him that Lekh Ram was greeting him. He replied angerily : "He abuses my master and dares to greet me".

---

110. Chaudhri Hakim Ali related to me that once while

the Promised Messiah was delivering a lecture or the sermon of Friday prayers a Sikh gate—crashed in the mosque. He stood in front of him and started calling him vile names and abusing the Jamaat. The Promised Messiah patientiy listened to his tirade. The people present were so excited that had he given a wisp of a sign the man would have been torn to pieces, but he said that he should be gently led out of the mosque. He should not be harmed and if he resists he should be handed over to the police.

---

111. Maulvi Abdul Karim writes in his book the Biography of the Promised Messiah that he noticed that while he was busy writing rare essays in Urdu and the literary master pieces in Arabic the women and children in the house were creating a din arround him but he appeared completely absorbed and composed as if he was alone. Once he asked him how he managed it. He replied that he cuts himself off completely from his surroundings so that no noise or commotion disturbes him.

KHILAFAT LIBRARY

112. Maulvi Abdul Karim writes in his book the Biography of the Promised Messiah that once while the Promised Messiah was writing Tabligh (the Arabic saction of Aina Kamalat Islam) he completed two pages of an essay. He was very pround of the beauty and rehtoric of its language. During his walks he gave the manuscript to Maulvi Noor-ud-Din to hand it over to him (Abdul Karim). Maulvi Sahib lost it. When he told someone that he was expecting the essay for its persian translation and the calligraphist was pressing him he saw Maulvi Noor-ud-Din turn pale. The Promised Messiah came to know of its loss and said consolingly that he was sorry that its loss had caused concern to Maulvi Sahib. He believed that God would enable him to write something better.

---

113. Sheikh Abdul Rehman Misri related to me that once the Promised Messiah stayed back in the mosque after

zohar prayers. Maulvi Muhammad Ali pointed out to him that his announcement (which by then had not yet been published) regarding Saad Ullah Ludhianvi that his son was impotent and his line would end with him, was against the law. If his son sued what evidence could be furnished to prove his impotency. The Promised Messiah tried to explain his point of view patiently but when Maulvi Muhammad Ali persisted in his argument the Promised Messiah's face flushed and he told him harshly: when a prophet of God dons the armour and comes out in the open then he does not take it off.

---

114. Hazrat Maulvi Noor-ud-Din, Khalifatul Masih I relates that once while waiting for the train the Promised Messiah started strolling on the platform in company of his wife. Maulvi Abdul Karim approached him saying that he should request the Promised Messiah not to do so; she should be made to sit separately as there were many people around. He told Maulvi Abdul Karim to approach the Promised Messiah himself if he so desired. When Maulvi Abdul Karim did so the Promised Messiah rebuked him saying that he did not believe in such type of *Pardah*.

KHILAFAT LIBRARY

115. Hazrat Khalifatul Masih II stated that the Kupurthala Jamaat was involved in litigation with non-Ahmadies regarding the custody of a mosque. The Judge hearing the case was prejudiced against the Ahmadis and manifested hostillity during the hearing. The members of Kapurthala Jamaat kept the Promised Messiah posted about the case and requested him to pray for their success. The Promised Messiah wrote back that if he was true in his claim then the mosque would be restored to them. Meanwhile the Judge continued in his hostlity and even wrote down his judgement against the Ahmadis. Next day he was to announce his verdict, but while getting ready for the courts he died of heart failure. His successor, who was a Hindu gentleman, reversed the decision in favour of Ahmadis. The members of Kapurthala Jamaat had a plaque fixed in the

mosque to commemorate the prophecy of the Promised Messiah.

KHILAFAT LIBRARY

116. I state that the Promised Messiah delivered a passionate speech at the residence of Khawja Kamal Din in Lahore only a few hours prior to his death. The occasion was the challenge of Maulvi Ibrahim of Sialkot for a discourse for which he appointed Maulvi Muhammad Ahsan to settle the rules and regulations. The Promised Messiah's face was flushed as it always did when he was excited. I still remember some of the sentences of his speech. He said : Let Jesus be dead ; for in his death lies the resurgence of Islam. He further said that he had finished the work entrusted to him.

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation & Commentary.
2. Ahmadiyyat or the true Islam.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245pp.
3. Invitation to Ahmadiyyat.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345pp.
4. What is Ahmadiyyat ?
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88pp.
5. New World Order of Islam.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117pp.
6. Where did Jesus Die ?
   by J. D. Shams
7. I s l a m.
   by J. D. Shams
8. Islam in Africa.
   by Mirza Mubarak Ahmad
9. Our Foreign Missions.
   by Mirza Mubarak Ahmad
10. Life of Ahmad.
    by A. R. Dard

KHILAFAT LIBRARY

Can be had from :

The Review of Religions Rabwah, Pakistan.

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from :

The Review of Religions, Rabwah, Pakistan.

REGD. No. L5746

IN THE COMPANY OF THE PROMISED MESSIAH

By Ali Muhammad B.A.,B.T.

The long, and much awaited book, "In the Company of the Promised Messiah" by Ali Muhammad B.A.,B.T. Rabwah is available in the market. The book can be had from :

KHILAFAT LIBRARY

1. Oriental & Religious Publishing Corporation Limited Rabwah, Pakistan.
2. Messers Afzal Brothers, Gole Bazar, Rabwah, Pakistan.

The book bears on the history of Ahmadiyyat.

The author, himself a companion of the Promised Messiah, was an eye-witness of most of the events narrated in the book in a simple and lucid style. He enjoyed the company of notable companions of the Promised Messiah.

Pakistan Rs. 10.00
England & other sterling areas £1.00
U.S.A. & other dollar areas $2.00

REVIEW OF RELIGIONS

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS
A XEROY COMPANY ANN ARBOR,
MICHIGAN 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.